

The Popes Who Changed the Mass

In our first video, we looked at the mystery of the Mass, and in our second video, we looked at the history of the Mass, and particularly the Mass of the Roman rite. In this third video, before we get into the details of the Mass parts and the sanctuary and all that kind of stuff, I want to give one last preparatory discussion of the question of authority over the Mass. Because one of the things we're going to be seeing over the course of our series on The Mass Explained, is that there are many changes that take place to the Mass throughout the centuries, especially in the wake of the Second Vatican Council. And so one of the things the experience of those changes will often do is make people ask the question, how can the Mass change? Isn't the Mass given to us by God, and therefore shouldn't it always stay the same?

So, for example, some people will think of the Mass as if it's the same category as the Bible. For example, when it comes to the Bible, the inspired books of Scripture were gathered by the Church into the canon, and once the canon was established, no additions, no alterations, no omissions could ever take place. Right? So is the liturgy like that? And the answer is no. The liturgy is in a different category because there are aspects of it that can't change and aspects of it that can change. And so the question is going to be, well, who has the authority to do that? So in order to answer that question in this video, what I want to do is I want to look at who has authority to change the Mass, according to the Church's teaching, and then also give you some examples, a kind of whirlwind tour of changes that took place in the Mass in ancient times, in the Middle Ages, and in the modern period. And what we're going to see is that at the end of the day, it is the Pope, the successor of St. Peter, who has authority to both change the Mass, add things to the Mass and remove certain things from the Mass, as long as the substance of the Eucharistic Liturgy is preserved.

So, don't have to take my word for it, you can just listen to the official teaching of the Church. In the Catechism of the Catholic Church 1205, it says this about changes in the liturgy:

In the liturgy, above all that of the sacraments, there is an immutable part, a part *that is divinely instituted and of which the Church is the guardian* (Latin *custos*), and *parts that can be changed, which the Church has the power and on occasion also the duty to adapt...* (CCC 1205, quoting St. John Paul II)

So notice, there are some parts of the liturgy that are immutable, that can't be changed because they're divinely instituted. Think here of the Eucharist being bread and wine and not coffee and donuts or something like that. But then there are also mutable parts, parts that can be changed by the authority of the Church. And not only can she change them, but she has the duty to do so, the Church teaches in certain instances. Now, this isn't just the Church in general who has this authority, but the Pope in particular. And this is really clear in a papal letter and one of the great encyclicals on the liturgy by a modern Pope, Pope Pius XII, in 1947, released the encyclical on the Sacred Liturgy called *Mediator Dei*, and here he was very clear about the authority of the Pope in particular over the liturgy. This is what Pope Pius XII:

The Sovereign Pontiff alone enjoys the right to recognize and establish any practice touching the worship of God, to introduce and approve new rites, as also to modify those he judges to require modification. (Pius XII, Encyclical Letter on the Sacred Liturgy, *Mediator Dei* [Nov 20, 1947], no. 58)¹

So notice what Pius XII is saying here. Not only does the Sovereign Pontiff alone have this supreme authority, but that authority means that he can recognize the liturgical form, he can establish any practice involving the liturgy, and he can even introduce and approve new rites or modify those he judges require some change. So he has this plenitude, this full authority over the liturgy, and that authority is particularly located in the Pope himself. Now that's the teaching of the Church, that's the official teaching of the Church, of the pope's authority over the liturgy.

You can actually see this teaching played out in the course of history if you look closely at the development of the liturgy over the centuries. And so what I want to do in this video is just kind of give you a tour of the Popes and the Mass. You can

¹ Available at www.vatican.va.

call it the Popes who changed the Mass, and we'll see that what Pope Pius XXII is saying here and with the Catechism is teaching, it's not just a doctrine of the Church, it's a historical reality that has played out over the centuries. So we're going to look at three time periods, popes who changed the Mass in ancient times, like the 1st through 5th centuries, popes to changed the Mass in the Middle Ages, so like the 5th century all the way up to the 13th and 14th centuries, and then popes who changed the Mass in the modern period, int the 15th-16th centuries up to today. And as we'll see in every one of these periods, the successors of St. Peter are going to play a key role in the development of the Roman Rite, in the development of the Mass, the Roman liturgy.

Okay, so you ready? Let's begin the tour. If we look at the ancient period and the role of the Pope in the developmental of the liturgy in the first five centuries, we need to look at a really crucial source known as the Book of the Pontiffs. It's called the *Liber Pontificalis* in Latin. And what this is, is a collection of really short biographies of the bishops of Rome, the successors of St. Peter, starting with Peter himself all the way up to the 8th century. And it gives us a lot of insight into the tradition of the Church about how the Popes changed the Mass. Now before I start to list some of the changes that were made by Popes as described in this book, I want to give a caveat, especially with regard to the early popes, like the first 2-3 centuries, even 4 centuries of the Church. Many scholars today will question the historical accuracy of some of these traditions, like they'll raise some doubts about how reliable the *Liber Pontificalis* is in its description of the ancient Popes, because it's not being compiled until the 6th, 7th, and 8th centuries, there's multiple editions of it. But even if we take that point into account, it still gives us an important window into early medieval traditions about how liturgy developed. In other words, this is going to give us a traditional Roman view of the role that the Popes played in the development of the Mass.

So with that caveat in mind, let's look at some of these ancient traditions about the Popes who changed the Mass. Alright, so according to the *Liber Pontificalis*, let's just start with it. In the 1st century it was St. Peter, the first Pope, the first Bishop of Rome, who was the one who kind of laid down the basic elements of the Mass. And according to this tradition, it was:

*[St. Peter] was the first to lay down that mass be celebrated in bread and wine mixed with water, using only the Lord's prayer and hallowing with the holy cross.*²

So according to Roman tradition, it was Peter who added the Lord's prayer to the Mass, as well as the sign of the cross, which you don't see in the New Testament, but is something given to us in tradition. Another ancient tradition is that in the 2nd century, Pope St. Alexander:

Alexander, born in Rome, [...] *inserted the institution narrative* ["On the day before he was to suffer, he took bread..."] *into what the priest says when he celebrates Mass.* He was crowned with martyrdom.³

So Peter adds the Sign of the Cross and the Our Father. Pope St. Alexander adds the institution narrative. Again, according to ancient tradition in the *Liber Pontificalis*, another Pope in the 2nd century, Pope St. Sixtus I, which is kind of a confusing name, he's Sixtus the First, He was the one who added the Holy, holy, holy to the Mass:

Sixtus, born in Rome, ...decreed that within the celebration *the people sing*—with the priest beginning—the "*Sanctus, sanctus, sanctus Dominus Deus Sabaoth,*" ["Holy, holy, holy, Lord God of Hosts"] etc.⁴

So at the beginning of the Liturgy of Eucharist, everybody knows, we're familiar with saying the words Holy, holy, holy, Lord God of Hosts, or Sanctus, sanctus, sanctus in Latin. When did that come into the Mass? According to tradition, it was Pope St. Sixtus I who added the Sanctus to the Mass in the 2nd century. Also from the 2nd century was another Pope, this one not a Roman, but a Greek Pope. His name was Pope St. Telesphorus. He was born in Greece, but according to the

² *Liber Pontificalis* 1.6. In Raymond Davies, *The Book of Pontiffs*, (*Liber Pontificalis*) (rev. 3rd ed.; Liverpool: Liverpool University Press, 2010), 2.

³ *Liber Pontificalis* 7.1-2. Johnson, *Worship in the Early Church*, 4:54.

⁴ *Liber Pontificalis* 8.1, 2. In Johnson, *Worship in the Early Church*, 4:54.

tradition, he was the one who added the Gloria to the Mass. So we're all familiar with singing the hymn of the Gloria on certain Sundays:

Telesphorus, born in Greece... decreed... that Mass be celebrated at night on the day of the Lord's birth [25th December]... also that the hymn of the angels, namely, the "Gloria in excelsis Deo," ["Glory to God in the Highest"] is to be sung before the sacrifice. He was crowned with martyrdom.⁵

We'll say "Glory to God in the Highest, and on earth, peace to people of goodwill." Originally that was an early Christian hymn. It was a Greek hymn. We actually have Greek versions of it before our Latin version that that Greek Pope, St. Telesphorus, brought over to Rome and added to the Roman liturgy in the 2nd century AD. So you have these different parts of the Mass that are being added by the successors of St. Peter to the Roman liturgy.

Alright, if we fast forward to the 5th century, now we get to not so much an addition to the Mass, but an alteration of the Mass. And here we don't have to rely on the *Liber Pontificalis* and its traditions. We actually have the letters of a pope named Innocent I. Pope St. Innocent I, in the 5th century, wrote a letter to a man named Decentius of Gubbio — kind of funny name — because there was some controversy about where the sign of peace should go, sometimes called the kiss of peace. Now the kiss of peace is something that goes back to the New Testament. St. Peter and St. Paul, in their letters in the New Testament, will mention greeting one another with a kiss of peace or with a holy kiss. Think here, the ancient Jewish greeting, Shalom, actually, the modern Jewish greeting, Shalom. When Jews greeted one another, they would say Shalom. Well, there was a kiss of peace tied to that exchange of peace in the liturgy. At the time of Pope Innocent in the 5th century, however, there was debate about where it should go. So here I'd actually like to quote Pope Innocent himself and see what he said. Listen to what he says about the controversy:

⁵ *Liber Pontificalis* 9.1-2. In Lawrence J. Johnson, ed., *Worship in the Early Church: An Anthology of Historical Sources* (4 vols.; Collegeville, Minn.: Liturgical Press, 2009), 4:54. The last line is from Davis, *The Book of the Pontiffs*, 4.

It is clear that in all Italy, Gaul, Spain, Africa, Sicily and the islands scattered among these countries... *they should follow the tradition of the Roman church from which they surely have their origin...* As to the peace, you say that some among you announce it to the people before the celebration of the mysteries [=the Eucharistic prayer] or that the priests share it among themselves [in other words, and not with the people]. *Yet the peace must be given after all the things concerning which I ought not to speak*

He is talking about the Eucharistic prayer there. It was sometimes called the Secret, like the holy prayer. It was the most holy of all the prayers.

It is, in fact, clear that by it the people consent to all that has taken place in the mysteries and to what is celebrated in the Church; it shows that the peace concludes these things. (Innocent I, Letter 25.1; To Decentius, Bishop of Gubbio [Mar 19, 416 AD]).⁶

So notice what Innocent is doing here; he's saying that although some people want the peace to be given earlier in the liturgy, like before the Liturgy of the Eucharist, maybe during the Liturgy of the Word and the earlier rites, as it had been practiced by the way in St. Justin Martyr. When St. Justin Martyr describes the liturgy in Rome in the 2nd century, the exchange of the kiss of peace is during the Liturgy of the Word, it's not mentioned during the Liturgy of the Eucharist. But by the 5th century, Innocent is insisting that it goes actually after the Eucharistic prayer and before Communion, and so there's some debate about where it belongs. Which happens to this day, people still argue about where does the sign of peace go. Well, this is what the Pope said in the 5th century. The peace goes after the Eucharistic prayer and before Communion. And notice, he doesn't just say where it belongs; he says who should participate in it, not only the priests but also the people. So the sign of peace would be given by the priest and the people. That's really important. That's in Innocent I's *Letter 25:1*. That's from the 5th century AD, which, by the way, that's where the piece is up to this day. Whether you look at the liturgy before Vatican 2 or after Vatican 2, the sign of peace in the Roman liturgy is after the Eucharistic prayer and before communion. The one difference being that before the

⁶ In Johnson, *Worship in the Early Church*, 3:100.

Second Vatican Council, the peace was only given by the priest to the server and not to the people. After Vatican 2, the giving of the sign of peace, not only between priests and server but among the people was restored like it was in the ancient Roman Church in the 5th century, which Pope Innocent I taught.

So that's just a little window into the ancient world. Some other ancient popes who changed the Mass would be Pope St. Celestine, also from the 5th century, who added the singing and chanting of Psalms to the Mass. He actually says that they are to be chanted antiphonally by the people with the celebrant:

Celestine... [decreed] that *before the sacrifice the 150 psalms of David should be performed antiphonally by everyone...*⁷

Think here of the Responsorial Psalm, where you had that back and forth singing of the songs. That goes back to the 5th century. Also from the 5th century, Pope St. Leo the Great was known for adding lines to the Roman Canon, lines to the Eucharistic Prayer. He actually added a line where he talks about, you might remember this from Eucharistic Prayer I, where he asks God that he would make this sacrifice “a holy sacrifice, a spotless victim”:

He decreed that in the performance of the sacrifice should be said, “a holy sacrifice” etc.⁸

So that imagery of “a holy sacrifice, a spotless victim”, that’s from Pope Leo the Great. So you can see there, not only can popes add things to the liturgy or move things like Pope Innocent I, they can also alter the words of the prayer by adding new lines to the prayer, like Pope St. Leo I did. One final ancient Pope who was associated with the development of Roman liturgy in the 5th century was Pope St. Gelasius I. According to tradition, Gelasius was known for arranging the parts of the Eucharistic Prayer known as the Canon, and he was kind of like an editor, a compiler. He was also known for writing a number of the prefaces that you'll often

⁷ *Liber Pontificalis* 45.1. In Davis, *The Book of Pontiffs*, 33.

⁸ *Liber Pontificalis* 47.8. In Davis, *The Book of Pontiffs*, 37.

hear at the beginning of the Eucharistic prayer. These are frequently associated with Pope St. Gelasius I:

Tradition tells us that Gelasius, the fifty-first pope since Blessed Peter, was the first to arrange the Canon. However, the whole Secret [i.e., the Canon] was not composed at the same time by a single author... (Durandus, Rationale of the Divine Offices, 4.35.12)⁹

Okay, so for the first five centuries then, there's lots of activity taking place, lots of development happening in the Roman liturgy. And notice that time and again, those additions, those alterations, expansions, and movements in the liturgy are being carried out by the successors of St. Peter, by the Roman Pontiffs. When we come to the Middle Ages, beginning in the 5th century, with the early Middle Ages, after the collapse of the Roman Empire, liturgical change and liturgical intervention by the Popes does not cease. It actually increases in many ways. Some major developments take place during the medieval period. Above all, there's the figure of Pope St. Gregory the Great in the 6th century, in the late 6th century, who is perhaps the most significant figure in terms of his contributions to the development of the Roman liturgy. Gregory was known for making such significant changes that some people actually referred to the Roman liturgy after Gregory as the Gregorian rite or the Mass of St. Gregory the Great.

So let me just list a few of the changes that he was known for. First, Pope St. Gregory the Great was known to alter the Lord have mercy, the *Kyrie eleison*. Second, St. Gregory the Great was also known for moving the Lord's Prayer from where it was originally, apparently either during or right after Communion, to immediately after the Eucharistic Prayer, after the Roman Canon, and before the rite of Communion. Third, Gregory was also known for adding a few lines to the Roman Canon itself. He actually expanded the Eucharistic Prayer, the Roman Canon that he had received by adding a line like "order our days in your peace, and command that we be delivered from eternal damnation." That might ring a bell if you think of Eucharistic Prayer I. That line, that part of the Eucharistic Prayer was authored by Gregory the Great. And then finally, most significantly of all, or at

⁹ In Durandus, *Rationale Divinorum Officiorum*, 3:241.

least most famously of all, Gregory was known, according to tradition, as being the Pope who not only arranged the Mass but also had chants added to the Mass and taught to the Schola, to the to the singers in the Church of Rome, that became kind of the fount of what would later come to be known as Gregorian chant, that traces itself ultimately back to the time period and the figure of Pope Gregory the Great.

Now, what's interesting about Gregory's contribution to the liturgy is that although we think of Gregory the Great and his changes to the liturgy as just, you know, something to be taken for granted, at the time, Gregory was actually a controversial figure precisely because he made such significant changes to the Roman liturgy, and he generated no little controversy about some of the changes. So let me just give you an example of this. Again, we don't have to rely on history, here we can actually read one of Gregory the Great's own letters about some of the controversy of him adding the Lord have mercy and moving the Our Father in the Mass. This is from the 6th century. So, I know it's hard to imagine liturgical controversies about changes that the Pope has made, but try to. This is an example from the 6th century. Gregory writes this:

A person coming here from Sicily has told me that some friends of his, whether Greek or Latin speakers I know not, as if moved by zeal for the holy Roman Church, *were complaining about my arrangements...*

In other words, complaining about my liturgical changes.

...saying, "How does he manage to restrain the church of Constantinople, if he follows its customs in every way?"

Pause here. What that means is that Gregory had lived in Constantinople for a while, and so he was familiar with the Greek liturgy. And so when he added the Lord have mercy, the *Kyrie Eleison*, which is in Greek, some of the Latins didn't like this, that he was bringing these Greek customs over into the Latin west. So he responded by saying:

When I asked him: "Which of its customs do we follow?" He replied: "Because you have had... that the 'Kyrie eleison' should be said, and that

the Lord's Prayer be said directly after the canon.' I replied to him that we had followed no other church in any of these matters...

And he goes on to say some of the differences between the way they did it in Rome and the way they did it in Constantinople. And he ends by saying:

How, then, have we followed the customs of the Greeks? For we have either *renewed our ancient customs* or *have established new and useful one*... And yet, if this or another church has some good feature, I myself am prepared to imitate even my inferiors in what is good....¹⁰

So notice what Gregory is saying. As the Bishop of Rome, I can restore ancient customs that I see fit to do so, and I can establish new customs if I think they're useful. I can also imitate Eastern Greek customs if they're going to be helpful for the people of Rome in the celebration of worship. So notice, already in the 6th century, Gregory's very clear about his authority as Pope to alter, move things in the liturgy, add things to the liturgy, or restore ancient customs. That's going to be very important as we look at the history of the Roman rite. All right, so that's Gregory the Great.

But there were other popes in the Middle Ages who changed the Mass after Gregory. Sometimes people will give the impression that once Gregory the Great died, the Mass is pretty much set. That's just not true. There are going to be other significant changes to the Roman Mass. Let me list a few examples. In the 7th century, Pope St. Sergius I was known because he added the Lamb of God to the Communion rite. So we all know in the Mass we say, "Lamb of God, who takes away the sins of the world, have mercy on us. Lamb of God, who takes away the sins of the world, have mercy on us. Lamb of God, who takes away the sins of the world, grant us peace." That refrain, known as the *Agnes Dei*, the Lamb of God in Latin, was added by Pope St. Sergius to the Mass in the 7th century.

¹⁰ Gregory the Great, *Letters* 9.26 (October 598 AD). In John R. C. Martyn, *The Letters of Gregory the Great* (3 vols.; Medieval Sources in Translation 40; Toronto, Ont.: Pontifical Institute of Mediaeval Studies, 2004), 2:561-563.

In the 8th century, Pope St. Gregory III, a little-known figure, but significant because he continued to add changes to the Roman Canon. He added a line to the Roman Canon that would be said whenever a particular Saint's feast day would be celebrated, he added the line, '*Whose Feast is celebrated in the whole world today in the sight of your Majesty, our Lord God...*' So, we've got parts being added to the Communion rite, parts being added to the Eucharistic prayer, and most significantly of all, there was the addition of the Nicene Creed. Now most of us, we go to Mass, we say the Creed on Sunday, and we can't imagine not having the Creed as part of the liturgy. But the fact of the matter is, is that for the first... almost the entire Millennium, the first Millennium, first thousand years, the creed was not part of the Roman liturgy. It wasn't sung in the church at Rome.

In the 5th century, the Creed got added to some of the Eastern liturgies, and then it made its way over to the West, into some of the churches in Gaul, or modern France and Spain. They began saying the Creed in the 6th and 7th centuries, and then eventually in the 8th and 9th centuries, especially in the court of Charlemagne, the Creed was an important part of the liturgy of the royal palace, which was following the church at Rome in most things, but had that addition of the Creed. And so in the 9th century there was a controversy. Some of the French, Frankish envoys, came to Rome, they saw that the Pope wasn't saying the Creed in the Mass, and so they asked Pope Leo III why there was no Creed being said in the liturgy. And I want you to hear what Leo III said. Basically, he responded by saying we don't say the Creed in the Church at Rome because we don't need to say the Creed because we've never been infected by heresy. I'm going to quote him here:

It is allowed... to sing it in teaching, and to teach it in singing. *But it is not allowed to insert it illicitly, whether in writing or in singing, in places where it is prohibited... For we do not sing it [in Rome]...*¹¹

And it actually goes on to say that they should gradually remove the Creed from the palace of the Holy Roman Emperor in order to imitate the Roman Church. Well, that's not what happened. Eventually, a couple of centuries later, the Holy

¹¹ Richard Haugh, *Photius and the Carolingians: The Trinitarian Controversy* (Belmont, Mass.: Nordland, 1975), 83.

Roman Emperor, Henry II, in the 11th century, would actually put pressure on the Pope, and Pope Benedict VIII would eventually, in the 11th century, end up adding the creed to the Roman liturgy, under pressure from a layman from the Holy Roman Emperor. And we have documentation of that. So I want you to see something interesting there. Just think about this for a second. If you're going to Mass in Rome, the Pope's Mass for the last 800, 900 years, they don't say the Creed. But then it's going to be added in the 11th century. How could they possibly do that when it hasn't been handed down all these centuries through the Roman liturgy? The answer is because the Pope has authority over the Roman liturgy, and even though an earlier Pope, Pope Leo III, had prohibited the creed being said in the Mass. A later Pope, Pope Benedict VIII, could reverse the discipline of an earlier Pope, Pope Leo III, and end up adding the Creed to the liturgy, because there was a good reason for it, namely that the Creed is a way of teaching the faith to the people, in the context of the liturgy. In fact, that's why we say the Creed after the Gospel. The Gospel preaches the good news, the Creed responds to that good news with faith, the articles of faith.

All right, well, that's not the end of liturgical changes in the Middle Ages. In the 13th century, not to be outdone, the liturgies of Rome, in this case of Pope Innocent III, who was Pope at the time of St. Francis of Assisi, added two key components to the Mass. One of them was the prayer, "I confess", the *Confiteor*:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done, and in what I have failed to do...

That was added to the liturgy as a private prayer of the priest in the 13th century. And then the other private prayer of the priest was right before communion:

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Two of my favorite prayers in the liturgy. Well, guess what? Those weren't added to the liturgy until the 13th century, did they become an official part of the Roman Liturgy of the Popes' papal chapel, and then eventually spread out from there into

the Roman rite. So we can see that, contrary to what people sometimes claim, well into the second millennium, there are changes being made, there are additions being made to the Mass, there are alterations of the Mass, and all of it is being done under the direction of the successor of St. Peter, the Roman Pontiff, the Popes. Alright, so that's antiquity and the Middle Ages.

What about the modern period? Well, if we turn to the modern era, especially if we enter into the 16th century and the time of the Council of Trent, all the way up to the 20th century, and actually into the 21st century in our own day, there are going to be some other significant changes that can be made. Now, we could do a whole video just about the importance of two major ecumenical councils and the liturgy. The Ecumenical Council of Trent in the 16th century and then the Second Vatican Council in the 20th century. But here I just want to make a few key points about both of those councils and the Popes and how they changed the liturgy in the modern period. So let's start with the Council of Trent.

Most people who study the liturgy will be familiar with the fact that the Council of Trent issued a decree for a missal to be codified and promulgated by the Pope that would bring some unity to the celebration of the Roman liturgy throughout Europe and England and elsewhere. And that missal was published in 1570 AD by Pope St. Pius V, by order of the Council of Trent. The Council of Trent called for a missal, but it didn't actually publish it itself. The missal was entrusted to the work of the Pope, Pope St. Pius V. And although a lot of what was in this missal was the same as what we had found in earlier missals from the Middle Ages, there were two key elements that were major changes, not only from previous missals, but also from previous practices in the Church. And those two key changes were these. First, in the missal of John Burchard, which was a missal that was published officially by Pope Alexander VI (1501), there had been an offertory procession in which the lay faithful would bring forward gifts. Think here of bread and wine that would be used in the offering of the Eucharist. So you had an offertory procession as part of the liturgy. So, for example, that missal of John Burchard, which was authorized by Pope Alexander VI, has a description of the offertory in this book called *Tracts on the Mass*, by J. Wickham Legg. So it's a collection of, you know, medieval and early modern accounts of the Mass, and it has a description there of that offertory

procession. But when you turn to the Missal of Pius V in 1570, that offertory procession is gone. It's been abolished. It's been taken out of the official liturgy.

Another, much more contentious omission was the omission of the practice of communion under both kinds. So I'm sure you've heard of this, communion under both kinds is the reception of Communion by the people, not only under the appearance of bread, the host, but also with the chalice, with the precious blood. One of the things that the Council of Trent did was defend the authority of the Church to enforce the custom of communion under only one kind. Now why did it have to do that? Well, the reason is quite simple. If you look at the Roman liturgy in the 2nd century AD, like at the time of Justin Martyr, or if you look at the Roman liturgy in the 7th century AD, with one of the first descriptions of the papal Mass that we have in a book called *Ordo Romanus I*, it's one of the most ancient descriptions of the papal Mass that we have.

And in those texts you're going to see that the custom of the Roman Church was communion under both kinds. In both those, Justin Martyr and the First Roman Ordo, the people are receiving communion not only in the host, but also with the chalice. Well, by the Middle Ages that practice had been done away with, and it became customary to only give the faithful communion under one kind, only under the host. And so the Council of Trent made a decree making clear that it had the authority to restrict the reception of communion to communion only under one kind. And if you want to read this, you can look in this compendium, this is Denzinger's *Compendium of Creeds, Definitions, and Declarations* on matters of faith and morals. It has the decrees of the Council of Trent in here, and I'll just read this to you because I think this is actually an important one. People still have questions about this to this day. You know, “why sometimes when I go to Mass...” or “ordinarily when I go to Mass, we only receive the host and not the host and the chalice?” Well, here's the reason. The Council Trent said this:

Although from the beginning of the Christian religion the use of both species was not infrequent...

Pause there. Notice they admit, communion of both kinds was common in the first Millennium, the first thousand years of the Church. This is part of the tradition.

...nevertheless, as that custom very widely changed over the course of time, *our holy Mother Church, knowing her authority in the administration of the sacraments* and led by just and serious reasons, approved this custom of receiving communion under one of the two species and decreed this to be *the rule, which is not to be condemned or changed at will without the authority of the Church herself*. (Council of Trent, Session 21, Doctrine and Canons on Communion [July 16, 1562]).¹²

So notice, how could the Church change that if for 800, 900 hundred years they were receiving under both kinds in Rome? How could she change it to one kind? It's the authority of the Church. Even though Jesus Christ himself at the Last Supper said, take this and eat of it, all of you, and take this and drink, this is the chalice of my blood, drink of this all of you. Even though he said those words over both species, the Church has the authority to say we are going to have the custom of reception under only one kind. Why? Well, because theologically, doctrinally, the Church tells us that even if we just received the host or we just received the chalice, we still receive the whole Christ, his body, his blood, his soul, his divinity. So if you receive only the host or you receive only the precious blood, remember this, you're receiving the whole Christ. It's not like you're just getting half of Jesus. That is not the truth that the Church teaches. Okay, so that's the Council of Trent.

Now, there are all kinds of other things we could say, other changes to the Mass in the modern period. Perhaps the most famous was in 1962. Fast forward to 1962, Pope St. John XXIII, on the cusp of the Second Vatican Council, again like popes before him, added a line to the Eucharistic prayer one, the Roman Canon. In this case, he added the name of St. Joseph to the litany of saints that is in that Eucharistic prayer. So that was a very significant move on his part to make an addition all the way into the 20th century to the Roman Canon itself. But above all, it is the Second Vatican Ecumenical Council that in 1963, with its promulgation of its Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, that called for the most significant changes to the Roman liturgy that had taken place in centuries. And I want to actually quote the Second Vatican Council here to you so you can

¹² Denzinger, *Compendium of Creeds, Definitions, and Declarations*, no. 1728.

see exactly what it said about the changes in the mass. Now, we're going to be looking at these changes in much more detail as we walk through the steps of the Mass. But for now, I just want you to see what the council itself said, given everything we've seen about the Popes and the liturgy and changes and look at the kind of changes that Vatican II said were going to take place in the Mass. This is what the Ecumenical council, a meeting of the Pope with over 2,000 bishops from around the world, this is what they said about the rite of Mass. And by the way, when we talk about the rite of Mass here in Vatican II, it's referring here to the missal of 1962, the missal of St. John XXIII. This is sometimes called the Tridentine missal, sometimes called the Traditional Latin Mass. It's the missal before the Second Vatican Council, and actually the one they had during the Second Vatican Council. What I'm about to read to you is what the Second Vatican Council said about the revision of this missal of the pre-conciliar Mass:

The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as well as the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved. For this purpose the rites are to be simplified, due care being taken to preserve their substance. Parts which with the passage of time came to be duplicated, or were added with little advantage, are to be omitted. Other parts which suffered loss through accidents of history are to be restored to the vigor they had in the days of the holy Fathers, as may seem useful or necessary. (Constitution on the Sacred Liturgy, Sacrosanctum Concilium no. 22, 50).¹³

Notice here. Notice what the council said. It says, number one, the rite of the Mass is to be revised. So it's going to be changed. What kind of changes? It says that the rites will be simplified, as long as their substance is preserved. Other things are going to be omitted, so they'll be taken out, especially things that were duplicated or that were added overtime but of little advantage. Other parts that have been lost, that fell out of the missal, think here of the offertory procession that we just looked at that was omitted by the Council of Trent., they're going to be restored to the vigor they had in the days of the holy Fathers. That means the days of antiquity, the

¹³ In Austin Flannery, ed., *Vatican Council II: The Conciliar and Postconciliar Documents* (new rev. ed.; Collegeville, Minn.: Liturgical Press, 2014), 9-10, 17.

ancient Roman rite, as well as some of the medieval forms of the Roman liturgy, as may seem useful or necessary

To whom? To the Church. It's the Church that's going to make these decisions about how the Mass is to be revised, and that revision is going to be entrusted to Pope Paul VI, who was the pope that led the council, the Second Vatican Council, just like the revision of the Mass was entrusted to Pius V after the Council of Trent in the 16th century. So both of these ecumenical councils, the Council of Trent entrusted the revision, codification and publication of a missal to Pope Pius V and the Second Vatican Council, Vatican 2, entrusted the revision, codification and promulgation of a new missal to Pope Paul VI — Both saints by the way, Pope St. Pius V and Pope St. Paul VI. And that is what we're going to receive when we get the new order of Mass. I have a copy here. This is the Latin one from Rome. The *Missale Romanum* of Pope St. Paul VI, sometimes called the *Novus Ordo Missae*, the new order of Mass that was published in 1970. Not a not a coincidence. 400 years, is not a coincidence, after the publication of the Missal of St. Pius V, the missal of St. Paul VI.

Now we'll be looking at that in a lot of detail, but I have to tell you this one little thing, it's really interesting. Changes to the Mass actually didn't end with Pope Paul the 6th. In fact, this missal, the Roman missal, the *Novus Ordo*, was actually updated by Pope John Paul II in the year 2000, and then updated again by Pope Francis in 2013. One of the things Pope John Paul II did was in addition to the Nicene Creed, he added the Apostles Creed, so that in certain occasions you could say the Apostles Creed, which is the ancient Roman Creed, during the Mass. And Pope Francis added the name of St. Joseph to Eucharistic prayers 2, 3 and 4. Just like John XXIII had added it to the Roman Canon, Pope Francis added St. Joseph, to whom he has a deep devotion, to the Eucharistic Prayers 2, 3 and 4. So we can see, this is important, papal additions to alterations of and omissions from the Roman liturgy started in the 1st century and have continued all the way up to the 21st century, because the Church is a living organism, and the organic development and growth of the liturgy takes place under the guidance and the custodians of the Liturgy, who are St. Peter and his successors. Okay, so that's the history of the Roman liturgy. It's a kind of whirlwind tour of the Popes who changed the Mass.

I'd like to bring this to a conclusion, though, just by returning to the initial question, the question of authority. Who has authority to change the liturgy? Who has authority to regulate the liturgy. According to two of the last three ecumenical councils, the Council of Trent in the 16th century and the Second Vatican Council in the 20th century, the answer to that question is simple. It is the Church who has that authority. Above all, it is the successor of St. Peter, the Roman Pontiff, the Pope, who has the authority to change the liturgy. As long as the substance of the liturgy is preserved, the Church can change the accidents or all the various rites and ceremonies that surround that substance in the Mass itself. And to make this point, listen to the words of the Council of Trent and Vatican 2 making the same point. The Council of Trent stated:

<The holy council> declares that, *in the administration of the sacraments—provided their substance is preserved—there has always been in the Church that power to determine or modify (Latin *statueret vel mutaret*) what she has judged more expedient for the benefit of those receiving the sacraments or for the reverence due to the sacraments themselves—according to the diversity of circumstances, times, and places. This, moreover, is what the apostle [Paul] seems to have indicated rather clearly when he said: “This is how one should regard us, as servants of Christ and *stewards of the mysteries of God*” (1 Cor 4:1). (Council of Trent, Session 21 [July 16, 1562]).¹⁴*

And then again, along the same lines the Second Vatican Council:

Regulation of the sacred liturgy depends solely on *the authority of the Church*, that is, on *the Apostolic See*, and, as laws may determine, on the bishop... *Therefore no other person, not even a priest, may add, remove, or change anything in the liturgy on his own authority....*¹⁵

¹⁴ Denzinger, *Compendium of Creeds, Definitions, and Declarations*, no. 1728.

¹⁵ In Austin Flannery, ed., *Vatican Council II: The Conciliar and Postconciliar Documents* (new rev. ed.; Collegeville, Minn.: Liturgical Press, 2014), 9-10, 17.

That's Vatican 2, *Sacrosanctum Concilium*, the Constitution on the Liturgy. So notice, both Trent and Vatican II agree that it is the Church, in particular the successor of St. Peter, the Pope, who has the authority not only to change but to establish, to modify anything that he sees fit with regard to the liturgy, provided that the substance is preserved. And so the question is, has the substance been preserved? I'll leave you with the words of Pope St. Paul VI himself, who in a general audience in November, right on the cusp of the publication of the the Missal of 1970, in November 1969, he published a general audience and this is what he said. I'll leave you with these words. People started to ask questions. How can all these changes happen? This is what the Pope said:

How could such a change take place? The answer is that it is due to the express will of the recent ecumenical Council. The Council had this to say: “The Order of Mass is to be revised...” *But be very sure of one point: nothing of the substance of the traditional Mass has been altered...* The Mass in its new order is and will remain the Mass it always has been... (General Audience, November 19, 1969)¹⁶

And if you stay with me on this journey as we walked through the Mass and explain the various signs and ceremonies and symbols, words, gestures and rites, you'll see the words of Paul VI ring true.

¹⁶ In *Documents of the Liturgy* no. 211 (pp. 538-39).